"But you shall not eat flesh with its life, *that is*, its blood."-Genesis 9:4

10 'And anyone from the house of Israel, or from the strangers who reside among them, who eats any blood, I will set My face against that person who eats the blood, and will cut him off from among his people. 11 For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.' 12 Therefore I said to the sons of Israel, 'No person among you may eat blood, nor may any stranger who resides among you eat blood.' 13 So when anyone from the sons of Israel, or from the strangers who reside among them, while hunting catches an animal or a bird which may be eaten, he shall pour out its blood and cover it with dirt. 14 "For as for the life of all flesh, its blood is identified with its life. Therefore I said to the sons of Israel, 'You are not to eat the blood of any flesh, for the life of all flesh is its blood; whoever eats it shall be cut off.' 15 And any person who eats an animal which dies or is torn by animals, whether he is a native or a stranger, shall wash his clothes and bathe in water, and remain unclean until evening; then he will become clean.-Leviticus 17:10-15

You shall not eat *any meat* with the blood. You shall not practice divination nor soothsaying.- Leviticus 19:26

Only be sure not to eat the blood, for the blood is the life, and you shall not eat the life with the flesh.- Deuteronomy 12:23

but that we write to them that they abstain from things contaminated by idols, from *acts of* sexual immorality, from what has been strangled, and from blood.- Acts 15:20

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them to send to Antioch with Paul and Barnabas: Judas who was called Barsabbas, and Silas, leading men among the brothers, **23** and they sent this letter with them:

"The apostles and the brothers who are elders, to the brothers *and sisters* in Antioch, Syria, and Cilicia who are from the Gentiles: Greetings.

24 Since we have heard that some of our number to whom we gave no instruction have confused you by *their* teaching, upsetting your souls, **25** it seemed good to us, having become of one mind, to select men to send to you with our beloved Barnabas and Paul, **26** men who have risked their lives for the name of our Lord Jesus Christ. **27** Therefore, we have sent Judas and Silas, who themselves will also report the same things by word *of mouth*. **28** For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials: **29** that you abstain from things sacrificed to idols, from blood, from things strangled, and from *acts of* sexual immorality; if you keep yourselves free from such things, you will do well. Farewell."

[30] So when they were sent away, they went down to Antioch; and after gathering the congregation together, they delivered the letter.- Acts 15:24-30

But regarding the Gentiles who have believed, we sent a letter, having decided that they should abstain from meat sacrificed to idols and from blood and what is strangled, and from sexual immorality."- Acts 21:25

Didache 70-120 AD

"Look out lest anyone make you wander from this way of teaching, since he is teaching you without God. For if you are able to bear the whole yoke of the Lord, you will be perfect; but if you are not able, that which you are able, do this. And concerning eating, bear that which you are able, from the food sacrificed to idols, very much keep away, for it is worship of dead gods."- **Didache, Ch. 6**

They (Christians) do not worship idols (made) in the image of man; and whatever they would not that others should do unto them, they do not to others; and of the food, which is consecrated to idols they do not eat, for they are pure"- **Aristides' Apology Ch. 15**

Furthermore, I do not hesitate to quote the Book of Kings, where it is written that Solomon committed idolatry at Sidon for the sake of a woman. On the contrary, the Gentiles who know God, the Creator of the world, through the crucified Jesus, would rather endure every torture and pain, even death itself, than worship idols, or eat meat sacrificed to idols."- **Justin Martyr, Dialogue with Trypho, Ch. 34.8**

Letter of the Churches of Lyon and Vienne 177 AD

"But the devil also led forth a certain Biblias to punishment, who was one of those that had renounced the faith, thinking that he had already swallowed her, was anxious to increase her condemnation by blasphemy, and constraining her as a frail and timid character, easily overpowered, to utter impieties against us. But in the midst of the torture, she repented and recovered herself, and as if awaking out of a deep sleep, was reminded by the punishment before her, of the eternal punishment in hell. And accordingly, she contradicted the blasphemers in her declarations. "How," said she, "could such as these (Christians) devour children, who considered it unlawful even to taste the blood of irrational animals?" After that, she professed herself a Christian and was added to the number of martyrs."- **Eusebius of Caesarea, Ecclesiastical History, Book 5 Ch. 1.25-26**

"Wherefore also it comes to pass, that the "most perfect" among them [Valentinians] indulge themselves without fear in all those kinds of forbidden deeds of which the Scriptures assure us that "they who do such things shall not inherit the Kingdom of God" For instance, they make no scruple

about eating meats offered in sacrifice to idols, imagining that they can in this way contract no defilement."- **Irenaeus of Lyons, Against Heresies Book 1 Ch. 6.3**

The Nicolaitanes are the followers of that Nicolas who was one of the seven first ordained to the diaconate by the apostles. They lead lives of unrestrained indulgence. The character of these men is very plainly pointed out in the Apocalypse of John, [when they are represented] as teaching that it is a matter of indifference to practice adultery, and to eat things sacrificed to idols. Wherefore the Word has also spoken of them thus: "But this you have, that you hate the deeds of the Nicolaitanes, which I also hate."- **Irenaeus of Lyons, Against Heresies Book 1 Ch. 26.3**

Marcus Minucius Felix 197 AD

"They are not unlike those who feast on wild beasts from the arena, still smeared and tainted with human blood and stuffed with the limbs and vitals of man. We, however, are not allowed either to witness or to hear of human slaughter, and the awe we have of human blood is so great that we do not even taste that of animals for food."-**Marcus Minucius Felix, Octavius Ch. 30.6**

Tertullian of Carthage 197 AD

"Let your unnatural ways blush before the Christians. We do not even have the blood of animals at our meals, for these consist of ordinary food. This is why we refrain from eating the meat of any animals which have been strangled or that die of themselves, lest we be in any way contaminated with blood, even if it is hidden in the flesh. At the trials of Christians, you offer them sausages filled with blood. You are convinced, of course, that the very thing with which you try to make them deviate from the right way is unlawful for them. How is it that, when you are confident that they will shudder at the blood of an animal, you believe they will pant eagerly after human blood? Is it, per chance, that you have found the latter more to your taste?"- **Tertullian of Carthage, Apology Ch. 9.13-14**

"And so truly in Christ are all things recalled to their beginning, that the faith has turned away from circumcision back to the integrity of the flesh, as it was from the beginning. So, too, there is liberty now to eat of any kind of food, with abstention from blood alone, as it was in the beginning."- **Tertullian of Carthage, On Monogamy Ch. 5.3**

When the Gospel was first heard and had shaken the old conception to such a degree, that one began to discuss, whether the old form of the law was to be retained as matters stood, at this moment the Holy apostles, by the authority of the Holy Ghost emitted this commandment, "For it seemed good," they are saying to those, who among the Gentiles had begun with the first things in the law (i.e. circumcision) "to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things, that ye abstain from meats, offered to idols, and from fornication and from blood: from which if ye keep yourself ye shall do well according to the will of the Holy Ghost."…….They have absolved us from so many burdens, thus taking us obliged to avoid that which is more pernicious. There has been an exchange made. We have gained much and must offer a little. But it is not possible to cancel this exchange, if of course, it is not cancelled by the renewal of this very adultery or homicide or idolatry. For the law is to be accepted in its full extent, if the condition for forgiveness is solved. But the Holy Ghost has not made this

bond with us inadvisedly but has made it of his own accord, and so it is to be held more sacred. Nobody will annihilate his covenant, if not the ungrateful. And now he will not take back that which he has given away, and he has not given away that which he has reserved for himself. The statements of a last testament are ever prevailing, and of course, the statement of this decree and this commandment will remain to the end of the world."- **Tertullian of Carthage, On Modesty Ch. 12.3-5, 8-10**

Origen of Alexandria

"That which is offered to idols is sacrificed to daemons, and a man of God ought not to become a partaker of the table of daemons. The Bible forbids things strangled because the blood has not been removed, which, they say, is the food of daemons who are nourished by the vapors rising from it, in order that we may not be fed on daemons' food, perhaps because if we were to partake of things strangled, some spirits of this nature might be fed together with us. From what has been said about things strangled, the explanation for abstinence from blood can be clearly seen. It is not irrelevant for me to mention in this connexion a very graceful maxim written in the Maxims of Sextus, which even the multitude of Christians read. It is as follows:' It is a matter of moral indifference to eat living things, but abstinence is more rational."- **Origen of Alexandria, Against Celsus Book 8 Ch. 30**

"He will not sleep until he eats the prey, and drinks the blood of the wounded." In these words, who will be such a contentious defender of the historical narrative, or rather, who will be found so dull, that he would not take refuge by sheer necessity in the sweetness of allegory and shrink back from the sound of the letter? For how will that people, who are so praiseworthy and magnificent, of whom the word lists so many praiseworthy things, come to the point of drinking the blood of the wounded? For God forbids the consumption of blood by so many forceful commands that even we who are called from the Gentiles are necessarily commanded to abstain "both from things sacrificed to idols and from blood."-**Origen of Alexandria, Homily on Numbers Book 16 Ch. 9.1**

"You see then that the law respecting blood, which was given universally, both to the sons of Israel and to foreigners, is observed by us Gentiles as well, who, through Jesus Christ, believe in God. For Scripture customarily calls us proselytes and foreigners when it says, "The foreigner residing among you shall ascend higher and higher above you, while you shall descend lower and lower. He shall be your head and you shall be his tail." This is why the Church of even the Gentiles has received the universal law which safeguards against blood with the sons of Israel. For in those days the blessed council of the apostles, understanding that these things were written in the law in this way, for that reason pronounced dogmas and decrees for the Gentiles, writing that they should not only keep themselves from things sacrificed to idols and from fornication but also from blood and strangled things. But you will perhaps ask whether, just as the observance concerning blood makes clear, so it could be taught concerning things strangled that a universal law has been given both to the sons of Israel and to foreigners, since the statutes of the apostles decreed that the Gentiles are to observe even this. Listen to how carefully it has been safeguarded in the laws of God concerning this as well, "And anyone of the sons of Israel, or of the foreigners who reside among you, whoever hunts down a beast or bird that may be eaten shall pour out its blood and cover it with earth. For the soul of all flesh is its blood." Behold, then, how the Lawgiver takes care to join the foreigners to the sons of Israel through what he wants to be a universal command,

but to distinguish whom he wants to observe these matters, through the special precepts he gives.”- **Origen of Alexandria, Commentary on Romans Book 2 Ch. 13.14**

We find it written in the Acts of the Apostles that when the apostles had come together, they established decrees that we who have believed in Christ from the Gentiles were obligated to observe, among which are contained: “The apostles and the elders, to the brothers in Antioch and Syria and Cilicia, to all who have believed from among the Gentiles, greetings. Since we have heard that some have gone out from us and are disturbing you in matters that we have not commanded” and after a few things is added, “Therefore, it has pleased the Holy Spirit and us to impose on you no further burden than these essentials, that you abstain from what is sacrificed to idols and from blood and from what is strangled and from fornication; by keeping yourselves from these, you will do well. Farewell.” In these precepts, then, in which he says that no further burden is to be imposed upon the Gentile believers except that they should abstain from what is sacrificed to idols and from blood and from strangled things and from fornication, neither murder is prohibited nor adultery nor theft nor homosexuality nor other crimes that are punished by divine and human laws. But if that which he mentioned above alone has to be observed by Christians, it will appear that he has given them license in respect to these other crimes. But observe the ordinance of the Holy Spirit; for indeed since the other crimes are avenged by secular laws and since it was deemed superfluous now to prohibit these things by divine law, since they are adequately punished by human law, he decrees only those things concerning which no human law had spoken about but which seemed to be in agreement with the religion.”-**Origen of Alexandria, Commentary on Romans Book 9 Ch. 28.1-2**

Clement of Alexandria

"We know that we all have knowledge" — common knowledge in common things, and the knowledge that there is one God. For he (Paul) was writing to believers, when he adds, "But knowledge is not in all," being communicated to few. And there are those who say that the knowledge about things sacrificed to idols is not promulgated among all, "lest our liberty prove a stumbling-block to the weak. For by your knowledge, he that is weak is destroyed." Should they say, "Whatsoever is sold in the marketplaces, ought that to be bought?" adding, by way of interrogation, "asking no questions," if equivalent to "asking questions," they give a ridiculous interpretation. For the apostle says, "All other things buy out of the marketplaces, asking no questions," with the exception of the things mentioned in the Catholic epistle of all the apostles, "with the consent of the Holy Ghost," which is written in the Acts of the Apostles, and conveyed to the faithful by the hands of Paul himself. For they intimated "that they must of necessity abstain from things offered to idols, and from blood, and from things strangled, and from fornication, from which keeping themselves, they should do well."- **Clement of Alexandria, The Stromata Book 4 Ch. 15**

Perish, then, the savage beasts whose food is blood! For it is unlawful for men, whose body is nothing but flesh elaborated of blood, to touch blood. For human blood has become a partaker of the Word: it is a participant of grace by the Spirit; and if anyone injures him, he will not escape unnoticed.”- **Clement of Alexandria, The Instructor Book 3 Ch. 3**

The cause of their manifold system of evils was Nikolaos, one of the seven men appointed by the apostles for the diaconate. After he broke away from orthodox teaching, he taught that lifestyle and diet were indifferent. The Holy Spirit, through the Revelation of John, mocked his disciples and exposed them as "fornicators and eaters of meat sacrificed to idols."-**Hippolytus of Rome, Against all Heresies Book 7 Ch. 36.3**

The Didascalia Apostolorum 230 AD

"Now we, when we had already preached the truthful word of the catholic church, came once again to the churches, and we found people preoccupied with other opinions. For some were observing chastity, others abstaining from meat and wine, and others simply from pork. And some were observing much of the chains that are derived from the secondary legislation. Because the entire church was in danger of falling into heresy, we twelve apostles gathered together as one in Jerusalem to determine what should be done. And we were of one accord in deciding to write this catholic didascalia to give assurance to all of you. And in it we have fixed and established that you should worship Almighty God and Jesus Christ and the Holy Spirit, and that you should be served by the Holy Scriptures, and that you should believe in the resurrection of the dead, that you should make use of all his creation with thanksgiving, and that you should marry…..And I, James, answered and said: "Men, brothers, listen to me. Simon has said how God from of old had said he would choose a people for his name from the Gentiles. The words of the prophets agree with this, as it is written: "Afterwards I shall raise up and build the tabernacle of David, which has fallen. And I shall build and raise up its ruins, that the remnant of people may seek the Lord and all the nations who are called by my name, says the Lord who has made this known from everlasting." For this reason, I say that nobody should aggravate the lot of any of those who turn to God from among the gentiles; yet it should be communicated to them that they should abstain from wickedness and from idolatry, from anything sacrificed, from anything strangled and from blood. So we, the apostles, and the bishops and the presbyters, together with the whole church, decided to send out chosen men together with Barnabas and Paul, who had come from there. And we chose and appointed Judas, who was called Barsabbas, and Silas, well known to the brothers, and wrote through them as follows: "The apostles and presbyters and brothers to the brothers from among the gentiles who are at Antioch, and Cilicia and Syria, greeting. Since we have heard that people, whom we did not send, have been troubling you with words to corrupt your souls we have all agreed, as we were all assembled together, to choose and send to you men together with those you sent without beloved Barnabas, sending Judas and Silas who will speak to you in person about all this. For it seemed good to the Holy Spirit, as to us, that we should not place any further burden upon you, but you should shun these things of necessity: from anything sacrificed, from blood, from anything strangled, and from fornication. Keep yourself from these and do what is good. Farewell." We sent the letter, and we ourselves remained many days in Jerusalem, discussing and composing whatever is helpful for all the people, and so we were writing this catholic Didascalia."**- Didascalia Apostolorum, Ch. 24**

In the second Psalm: "Wherefore have the heathen been in commotion, and the peoples meditated on vain things? The kings of the earth have stood up, and their princes have been gathered together against the Lord, and against His Christ. Let us break their bonds asunder, and cast away from us their yoke." Also in the Gospel according to Matthew: "Come unto me, you who labor and are burdened, and I will

make you to rest. Take my yoke upon you, and learn of me: for I am meek and lowly of heart, and you shall find rest for your souls. For my yoke is good, and my burden is light." Also in the Acts of the Apostles: "It seemed good to the Holy Ghost, and to us, to impose upon you no other burden than those things which are of necessity, that you should abstain from idolatries, from shedding of blood, and from fornication. And whatsoever you would not to be done unto you, do not to others."**- Cyprian of Carthage Against the Jews Treatise 12, Book 3 Ch. 119**

"But when it comes to the use of foods, one must still take the greatest care. One must avoid supposing that this liberty goes so far as to grant permission to accept food that has been sacrificed to images. For as it relates to the creation of God, everything is clean, and as long as it is not offered to images, it remains of God. But when it is sacrificed to demons, it becomes polluted. As soon as this happens, it is no longer of God, but it is dedicated to an idol. When it is taken as food, the one who takes it is fed by a demon, not by God, and sits down at the table with that image, not with Christ. Even the Jews are correct on this point. And so we have examined the rationale behind these foods, and considered the counsel of the law, and we have learned of the benefit of the grace of the Gospel, and also preserved the austerity of self-denial, and rejected the impurity of what has been sacrificed to images."- **Novatian of Rome, On Jewish Meats Ch. 7**

Council of Grangra 338/341 AD

If anyone shall condemn him who eats flesh, which is without blood and has not been offered to idols nor strangled, and is faithful and devout, as though the man were without hope [of salvation] because of his eating, let him be anathema.- **Council of Gangra, Canon 2**

Cyril of Jerusalem 350 AD

"This Holy Spirit, who in union with Father and Son established the New Testament in the Catholic Church, freed us from the grievous burdens of the Law; I mean those concerning things common and unclean, and meats, Sabbaths, new moons, circumcision, sprinklings, and sacrifices. These regulations had been given for a time and had been "a shadow of the good things to come" but with the coming of truth, they were justly withdrawn. Paul and Barnabas were sent here because of the question raised at Antioch by those who maintained that the faithful must be circumcised and observe the customs of Moses; the Apostles, who were here in Jerusalem by a public letter, freed the whole world from all legal and typical practices. They did not attribute the authority in such an important matter to themselves, but they sent out a decree to this effect: "For the Holy Spirit and we have decided to lay no further burden upon you but this indispensable one, that you abstain from things sacrificed to idols and from blood and from what is strangled and from immorality." They indicated clearly by what they wrote that though the decree had been written by men who were Apostles, it was from the Holy Spirit, and universal; Barnabas and Paul took this decree and confirmed it to the whole world."-**Cyril of Jerusalem Catechetical Lecture 17.29**

Safeguard your soul, never eating of the things offered to idols. For, in regard to the meats, not only I, at this time, but before now, the Apostle also, and James, once the Bishop of this Church, have shown concern. For the Apostles and the ancients wrote a Catholic epistle to all the Gentiles that they should abstain first of all from things sacrificed to idols, and then from blood and things strangled. For many men, being of savage nature and living like dogs, lap up the blood after the manner of the fiercest wild beasts, and eat their fill unsparingly of things strangled. But do you, the servant of Christ, see to it that when you eat, you eat with reverence.-**Cyril of Jerusalem Catechetical Lecture 4.28**

Apostolic Constitutions c. 375-380 AD

“But because this heresy did then seem the more powerful to seduce men, and the whole Church was in danger, we the twelve assembled together at Jerusalem (for Matthias was chosen to be an apostle in the room of the betrayer, and took the lot of Judas; as it is said, His bishopric let another take). We deliberated, together with James, the Lord's brother, what was to be done; and it seemed good to him and to the elders to speak to the people words of doctrine. For certain men likewise went down from Judea to Antioch, and taught the brethren who were there, saying: “Unless you are circumcised after the manner of Moses, and walk according to the other customs which he ordained, you cannot be saved.” When, therefore, there had been no small dissension and disputation, the brethren which were at Antioch, when they knew that we were all met together about this question, sent out unto us men who were faithful and understanding in the Scriptures to learn concerning this question.……But James the Lord's brother, answered and said: “Men and brethren, hearken unto me; Simeon has declared how God at first visited to take out a people from the Gentiles for His name. And to this agree the words of the prophets; as it is written: 'Afterwards I will return, and will raise again and rebuild the tabernacle of David, which is fallen down; and I will rebuild its ruins, and will again set it up, that the residue of men may seek after the Lord, and all the nations upon whom my name is called, says the Lord, who does these things.' Known unto God are all His works from the beginning of the world. Wherefore my sentence is, that we do not trouble those who from among the Gentiles turn unto God: but to charge them that they abstain from the pollutions of the Gentiles, and from what is sacrificed to idols, and from blood, and from things strangled, and from fornication; which laws were given to the ancients who lived before the law, under the law of nature, Enos, Enoch, Noah, Melchizedek, Job, and if there be any other of the same sort.” Then it seemed good to us the apostles, and to James the bishop, and to the elders, with the whole Church, to send men chosen from among our own selves, with Barnabas, and Paul of Tarsus, the apostle of the Gentiles, and Judas who was called Barsabbas, and Silas, chief men among the brethren, and wrote by their hand, as follows: “The apostles, and elders, and brethren, to the brethren of Antioch, Syria, and Cilicia of the Gentiles, send greeting: Since we have heard that some from us have troubled you with words, subverting your souls, to whom we gave no such commandment, it has seemed good to us, when we were met together with one accord, to send chosen men to you, with our beloved Barnabas and Paul, men that have hazarded their lives for our Lord Jesus Christ, by whom you sent unto us. We have sent also with them Judas and Silas, who shall themselves declare the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay no other burden upon you than these necessary things; that you abstain from things offered to idols, and from blood, and from things strangled, and from fornication: from which things if you keep yourselves, you shall do well. Fare well.”

We accordingly sent this epistle; but we ourselves remained in Jerusalem many days, consulting together for the public benefit, for the well ordering of all things."**-Apostolic Constitutions Book 6 Ch. 3.12**

"Now concerning the several sorts of food," the Lord says to you, "You shall eat the good things of the earth;" and "All sorts of flesh shall you eat, as the green herb," but "You shall pour out the blood."….. "But abstain from things offered to idols" for they offer them in honor of demons, that is, to the dishonor of the one God, that you may not become partners with demons."- **Apostolic Constitutions Book 7 Ch. 2.20-21**

Apostolic Canons c. 375-380 AD

"If any bishop, presbyter, or deacon, or any one of the sacerdotal order, shall eat flesh, with the blood of the life thereof, or anything killed by beasts, or that dies of itself, let him be deposed. For the law has forbidden this. If he be a layman, let him be excommunicated."**-Canon 63**

"Let Christians not eat blood, but abstain from blood and strangled beasts and from fornication."-**Canon 9, Canons of Pamphilus from the Apostolic Council of Antioch**

[God] also blessed Noah and his sons that they might be fruitful and multiply and that fear of them should fall upon all flesh both in the sea and on dry land. "Only you shall not eat flesh with its life," that is, you shall eat no flesh that has not been slaughtered and whose blood, which is its life, has not been drained. God established three covenants with Noah: one, that they should not eat blood; one of retaliation, that God will require the blood of animals; and one that a murderer is to be put to death.- **Ephrem the Syrian, Commentary on Genesis 6.14.1**

Jerome of Stridon

"Every carcass and that which is taken by a beast, whether of birds or of cattle, the priests shall not eat." And according to the letter, this applies to every chosen, royal, and priestly race—which properly refers to Christians, who are anointed with spiritual oil, of which it is written: "God, your God, has anointed you with the oil of gladness above your companions." These precepts are fitting: that they should not eat the carcass either of birds or of cattle, whose blood has by no means been shed (that which in the Acts of the Apostles is called 'strangled'); and this the letter of the apostles from Jerusalem commands as necessarily to be observed. And also, that which is seized by a beast—for this likewise is strangled. And it condemns those priests who, with gluttonous greed, do not keep these things in regard to thrushes, fig-peckers, dormice, and others of this sort."- **Jerome of Stridon, Commentary on Ezekiel 44:31**

"But one should take heed that in treating these matters we do not give opportunity to that heresy which, according to the Apocalypse and according to the apostle himself too when writing to the Corinthians, thinks that one should eat from things sacrificed to idols, since to the pure all things are pure. For the apostle did not at this time propose to discuss those things that are sacrificed to demons.

Instead, his discussion is directed against the Jews who think that certain things are pure, others impure, in accordance with the discipline of the abolished law. He says, “For we cannot be sharers in the table of the Lord and the table of demons; nor can we simultaneously drink the Lord’s cup and the cup of demons.” And so to eat either pure or impure things lies in us. For if we are pure, to us the created thing is pure. But if on the other hand, we are impure and unbelieving, everything becomes common to us, either through the heresy inhabiting our hearts or through the consciousness of transgressions.”- **Jerome of Stridon, Commentary on Titus 1:15**

Pacianus of Barcelona c. 380–392 AD

“After the passion of the Lord, the apostles, having discussed and considered all things, delivered a letter to be sent to those of the gentiles who had believed. And of this letter, the main point was as follows: “Apostles and elders, the brethren, to those brethren who are of the Gentiles in Antioch and Syria and Cilicia: greeting. Since we have heard that certain persons who have gone out from us and have troubled you with words . . .” Likewise further on, “For it has seemed proper to the Holy Spirit and to us to impose upon you a greater burden than these things: it is necessary for you to abstain from that which has been sacrificed to idols, and from blood, and from fornication. You shall do well if you keep yourselves from such. Farewell.” This is the whole conclusion of the New Testament. The Holy Spirit, disdained in those many ordinances, has bequeathed these injunctions to us under the terms of mortal danger. Other sins are remedied by the compensation of better works. But these three crimes are to be dreaded like the breath of some kind of basilisk, like a cup of poison, like a deadly”-**Pacianus of Barcelona, Treatise on Penitents Ch. 4.1-2**

“But if someone should press me to finish the thread of my previous discussion, asking why those foods which were prohibited in the Law for the sake of continence are not also now forbidden for the same reason, I will briefly reply as I see it. I believe that the many observances of the legal precepts were taken away, yet that the general commands endured in their original state. We have said that, for the sake of preserving chastity, the Jewish people were commanded to abstain from pork, from similar quadrupeds, and also from certain birds and fish. These were bound up with the types of rational figures, which a spiritual teacher ought to explain individually in their own places. But since earthly minds seemed more burdened by the perplexity of many commandments than instructed by them, divine providence—unceasing even in this matter toward the human race—promised through the prophet Isaiah: *“For the Lord will accomplish His word in brevity upon the earth.”* And therefore blessed James, with the other apostles, established such a decree to be observed in the Churches: *“That you abstain from things sacrificed to idols, and from fornication, and from blood”*—that is, from things strangled. They passed over murder, adultery, and sorcery, since such things ought not even to be named in the Churches, being punished also by the laws of the Gentiles. They passed over, too, all the minutiae of the legal observances, and confirmed only these things we have mentioned to be observed: lest we be defiled by foods sacrificed to the devil, lest we be polluted by the blood remaining in strangled animals, or lest we desecrate our bodies—which are temples of God—by the uncleanness of fornication.”- **Gaudentius of Brescia, Sermon 15**

Socrates Scholasticus

Now, that such differences existed even in the apostolic age of the Church regarding these matters was well known to the apostles themselves, as the book of Acts testifies. When they learned that disputes had arisen among believers because of controversies stirred up by Gentiles, they all met together and issued a divine decree in the form of a letter. By this decision, they freed Christians from bondage to formal observances and from useless disputes, instead teaching them the way of true piety, prescribing only what was necessary. The epistle itself, which I will quote, is recorded in the Acts of the Apostles: "The apostles and elders and brethren send greetings to the brothers who are of the Gentiles in Antioch, Syria, and Cilicia. Since we have heard that some went out from us and troubled you with words, unsettling your souls, saying, 'You must be circumcised and keep the law'—to whom we gave no such command—it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ. We have therefore sent Judas and Silas, who will also tell you the same things by word of mouth. For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell." (Acts 15:23–29) These things indeed pleased God, for the letter itself says: "It seemed good to the Holy Spirit to lay upon you no greater burden than these necessary things." Yet, there are still some who disregard these precepts. They treat fornication as if it were a trivial matter, while at the same time fighting over holy days as though their lives depended on it—thus contradicting the commands of God, rejecting the decree of the apostles, and practicing the very opposite of what God approved."-**Socrates Scholasticus, Church History Book 5 Ch. 22**

2nd Council of Orleans 533 AD

"Catholics who return to the worship of idols or eat food offered to idols must be dismissed from the assemblies of the Church. So also, with those who eat of animals which have died, or which have been killed by other animals."-**2nd Council of Orleans, Canon 20**

Do not eat carrion, nor blood, nor animals, nor bees that have been consumed by wild beasts, or by dogs, or by a hawk, if they are found dead. For in Leviticus the Lord says: "You shall not eat the blood of any flesh, because the life of the flesh is in the blood." And again: "Whoever eats it, his soul shall perish." And again: "They shall not eat carrion nor that which has been taken by a beast." And the four decrees in the Acts of the Apostles commanded us to abstain from fornication, from what is strangled, from blood, and from idolatry."- **Abbot Pirmin's Collection on the Canonical Books of Scripture.**

Council of Trullo

The divine Scripture commands us to abstain from blood, from things strangled, and from fornication. Those, therefore who on account of a dainty stomach, prepare by any art for food the blood of any animal, and so eat it, we punish suitably. If anyone henceforth ventures to eat in any way the blood of an animal, if he be a clergyman, let him be deposed; if a layman, let him be cut off.- **Council of Trullo, Canon 67**

"Your affection has also indicated this, that some, promising and persisting in error, preach that whoever does not eat the blood of sheep or pigs, or blood from suffocated animals, is uneducated or ignorant. We, however, imbued and instructed in apostolic precepts, affirm and proclaim that whoever eats the blood of sheep or pigs, or the blood of suffocated animals, is not only entirely alien to all learning but also wholly ignorant of common sense, and therefore, bound under the yoke of anathema, falls into the snare of the devil."-**Pope Hadrian I, Letter 95: Letter to the Spanish Bishops**

Pope Gregory III

"We call suffocated that which is killed without the shedding of blood, or that which is strangled in a noose. If anyone finds something suffocated by a wolf or by a dog or in a noose, it must by no means be eaten; nor may anyone presume to eat or drink the blood of any animal. But if anyone does so, let him do penance for forty days."-**Pope Gregory III, De diversis criminibus Canon 29**

Pseudo-Theodore of Canterbury

"Birds and other animals that are strangled in nets are not to be eaten by men; nor if they are found dead after being attacked by a hawk, since it is commanded in the fourth chapter of the Acts of the Apostles to abstain from fornication, from blood, from that which is strangled, and from idolatry."- **Pseudo-Theodore of Canterbury, Liber Poententialis, Book 2 Ch. 11.2**

Confessional of Egbert

"Fish, though they are found dead, may be eaten, since they are of another nature. Horse flesh is not forbidden, though many nations refuse to eat it. Birds and other animals which are strangled in nets are not to be eaten; not even if a hawk has eaten of them are they afterward to be eaten, if they are found dead, since it is commanded in the Acts of the Apostles: "Ye shall keep yourselves from fornication and from things strangled, and from blood, and from idolatry."- **Confessional of Egbert, Canon 38**

"If any dog or fox or hawk dies for any cause, whether he is killed by a cudgel or by a stone or by an arrow which has no iron, these are all "things strangled." They are not to be eaten, and he who eats of them shall fast for six weeks."-**Roman Penitential of Halitgar of Cambrai, Canon 98**

Things drowned in water are not to be eaten, since the Lord hath prohibited the eating of flesh that contains blood. For in the flesh of an animal drowned in water, the blood remains coagulated. This is what the Lord prohibits, not because in those days men ate raw flesh, since it would be none too sweet, but because they had been eating drowned and carrion flesh. And the Law written in metrical fashion says, “Thou shalt not eat carrion flesh.” -**The Canons of Adamnan, Canon 14**

“And if you wish to eat the meats that your soul desires, you shall kill from the herds and flocks you possess, as was commanded to you; and you may eat in your towns as you please—just as a goat and a deer are eaten, so you shall feed on them; both the clean and the unclean shall be eaten together. Only beware, that you do not eat the blood.” It is necessary to observe not only the letter of this command, but under no circumstances to eat blood. For you will also find that the Apostles commanded this, when, concerning certain Jewish observances, a dispute arose in the Church of Antioch, and the question was brought to those who laid down the Law. They resolved the question and decreed: “It seemed good to the Holy Spirit and to us, to impose nothing further on you than these necessary things: that you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication.” Moreover, by “blood,” we are to understand properly all homicide, all fraternal hatred; for he who hates his brother is a murderer, as John wrote. Therefore, we say that all blood signifies the injustice of the deceitful: “For the Lord abhors a bloodthirsty and deceitful man,” and anything that harms the lives of neighbors by any treachery, so that blood may be compared to murder. Therefore, one must abstain from all blood, knowing that upon the souls that consume such blood—of which David spoke, saying, “Who devour my people as bread”—God, that is, Christ, turns His face. “For He is the image of God the Father,” for he who has seen the Son has seen the Father. He is also the Judge. “For their blood is for the soul; therefore, you must not eat the soul with the flesh, but pour it upon the ground as water, that it may go well with you and your children after you, when you do what pleases the Lord in His sight.” Blood is therefore called the soul of flesh, because it contains something vital, for through its life in this flesh is sustained, as it flows through all the veins of the body. The life of the body, namely, is called the soul, not the life that departs from the body, but that which ends in death. Since it is established by the command of the Lord that the flesh of brute animals is permitted for human consumption, but the eating of blood is forbidden, the truth of history is preserved.”-**Rabanus Maurus, Commentary on Deuteronomy Book 2 Chapter 4**

"Animals which are torn by wolves or dogs are not to be eaten, nor a stag nor a roe deer, if they are found dead, unless perhaps while still alive they are first killed by a man; but they may be given to pigs and dogs. Birds, however, and the other animals, if they are strangled in nets, are not to be eaten; nor if a hawk has seized them, and they are found dead in this way. For in the Acts of the Apostles it is commanded to abstain from fornication, from blood, from what is strangled, and from idolatry."-**Burchard of Worms, Epistle of Decrees, Book 19, Chapter 85**